Christian Movements in The Orient

BY
SAMUEL G. ZIEGLER

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Far East
WOMAN'S BOARD OF FOREIGN MISSIONS, R. C. A

Christian Movements
in
The Orient

BY
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Secretary Foreign Missionary Society

Introduction by
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INTRODUCTION

The work of Foreign Missions in the Orient presents a very different and far more difficult problem than that of any preceding era. Changing conditions, adoption of western ideas and the desire for autonomy combine to make a situation that puzzles the most astute Christian missionary. It has become very evident, particularly in China, that there must be a new approach to the people of the Orient if the gospel is to leaven the whole lump. Western exploitation and domination seems to be more in evidence than the work of the Christian Missionary and the heart of the gospel. There has grown up an antipathy between the East and the West that must surely be overcome if we are to avoid racial warfare and the nations of the world live together in peace. This complex situation presents a challenge to the church at home as well as the missionary on the field because its ramifications are numerous and very far reaching.

There had been no official visit from the home base since 1917 when President Howard, then Bishop of the Foreign Conferences, visited all our fields. Numerous requests were coming from the workers on the field for one or more administrative officers from the home side to study first hand with them these difficult problems. At the meeting of the Foreign Board in Johnstown, November 10, 1925, a deputation was authorized. Dr. Samuel G. Ziegler was selected to represent the Foreign Board. The Board of Bishops was requested to select one of their number to accompany him. Bishop A. R. Clippinger was chosen from among their number to be a member of the deputation. This deputation consisting of Doctor Ziegler, Secretary of Foreign Missions, and Bishop Clippinger, set sail from Vancouver on the "Empress of Asia" February 7, arriving in Manila March 1. Time was divided about equally among the three countries, China, Japan and the Philippine Islands, returning to the States June 1.

A survey and study sheet was prepared by Doctor Ziegler which served as a valuable guide for investigation and study. It covered all phases of missionary work and in our Council meetings with the missionaries enabled us to come right to the crux of the situation immediately. Many facts and statistics were tabulated. From these and general information this report is formulated and this booklet prepared.

While United Brethren Missions abroad are not so large as some other communions yet we were impressed with the fact that they were none the less efficient and equally well organized. Our missionaries had the best standing everywhere we went. We were also impressed with the fact that the tasks and the problems differ with each field. From the home side we are prone to think of them as one whole. The needs are as different as the countries are separate.

The reader of these pages will understand that we make no attempt to treat these countries in a comprehensive manner or any part of them in detail. Credit is due Doctor Ziegler for collecting those salient facts and features which all United Brethren people should know. It has been our aim and purpose to bring back an unbias report of that which we discovered for ourselves. We approached these countries with much interest and studied their problems with open mind. Our hope is that through our eyes we may be able to help our constituency to see not only problems but matchless opportunities which will challenge our communion to a larger and still more efficient Missionary program.

Faithfully,

A. R. CLIPPINGER, Bishop.

CHINA
MUKDEN
PEKIN
KOREA
JAPAN
TOKYO
YOKOHAMA
KOBE
SHANGHAI
EAST CHINA SEA
PACIFIC
OCEAN
CANTON
HONGKONG
FORMOSA
SOUTH CHINA SEA
MANILA
PHILIPPINE
ISLANDS
BORNEO
NEW GUINEA
JAVA
AUSTRALIA

CHAPTER I

THE PRESENT UNREST

"And the government shall be upon His shoulder . . . of the increase of His government and of peace there shall be no end."

The great liner which bravely pushed its way across the Pacific was approaching Japan. Deck activities indicated that we would dock the next day at Yokohama and the day following at Kobe. After passengers and cargo were discharged at these ports, the vessel made its way through the beautiful Inland Sea with its interesting missionary history. Then it coaled at Nagasaki and was off over the Yellow Sea for Shanghai with its famous international settlement. The next day the ship skirted the coast of China, passing numerous Chinese fishing smacks with their peculiarly square sail, on its way to Hongkong. A day and a night more were spent on the China Sea before we reached the beautiful Bay of Manila.

Slowly the vessel approached the harbor in the gray of the early dawn. A short delay in quarantine cleared the sky and lighted the harbor with the glories of an Oriental morn. Volumes of smoke belched from the funnels of harbor tugs as they hurried to their work. Volumes more rolled from ocean greyhounds as they made their way with steady stride to the open sea. The capital city, painted with the splendors of a rising sun, lay in full view. Beautiful palm trees waved their leafy hands in the breezes. It was a glorious morning and the Orient was bidding us welcome. In by the side of the pier the big vessel gently nosed its bow. Mooring ropes were cast overboard by the sailors and rugged shoremen fastened

them securely to the dock. The voyage was ended and we were in the Philippines to begin our study of missions in the Far East.

It is frequently the custom in a series of studies like this to take a mission field and deal with all the problems involved. I have attempted, however, to take a problem or phase of mission work and deal with it in the light of all the countries involved. The reader must not think it strange, therefore, if he finds himself returning repeatedly to our mission fields bordering on the China Sea.

Political Independence

Before we had passed the customs officials with our baggage, reporters were on hand to interview Bishop Clippinger on the question of Philippine independence. By the way, a bishop is an important personage in the Orient. If I visit the mission fields again I should like to be accompanied by, or rather accompany, one of my distinguished brethren with this title. No political question in the Islands is quite so important for the Filipinos as independence. They discuss it everywhere. It makes the best kind of material for their political campaigns. But we need not be surprised at that. We remember the time in our own national life when it furnished material for the fiery eloquence of our forefathers. Since the Versailles Treaty and the "Fourteen Points" proposed by President Wilson there has been a new movement toward political autonomy among all the smaller nations of the world.

The cause of independence has been paramount with the Filipinos for centuries. They submitted to the rule of Spain because they were compelled by force of arms. Many times during Spanish occupancy the spirit of revolt broke out in an effort to throw off the yoke of foreign dominion. The struggle which resulted ultimately in American interference with

Spain began in 1892. It was characterized by a systematic campaign for freedom, until 1896, when the populace rose en masse and demanded separation. During this fierce conflict their hero and leader, Jose Rizal, was shamefully executed. Perhaps his enemies thought that his death would put an end to the uprising, but instead it kindled the flames of insurrection afresh and spread rapidly throughout the adjacent provinces.

New Capitol Building on Taft Avenue, Manila

At the conclusion of the struggle with Spain in 1898, America purchased the Islands for the sum of $20,000,000. President McKinley said when he dispatched the first Philippine Commission to the Islands, "The Philippines are ours, not to exploit but to develop, to civilize, to educate, to train in the service of self-government."

"The Philippines are for the Filipinos" was a favorite saying among the early civil governors. It became the popular motto during Mr. Taft's administration in the Islands. He expressed it thus, "As the policy of extending control (to the Philippines) continues, it must logically reduce and finally end the sovereignty of the United States in the Islands."

"As regards the Philippines," said President Roosevelt in his autobiography, "My belief was that we should train them for self-government as rapidly as possible and leave them free to decide their own fate."

A part of the preamble of the Jones Law, passed in 1916, giving greater privileges in self-government, says: "Whereas, it is, as it has always been, the purpose of the people of the

United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established therein." These facts clearly set forth the position maintained by the United States government in reference to Filipino independence. The Filipinos, therefore, have been led to believe that the ultimate purpose of the United States was to give them their political freedom.

Philippine University

If you ask a Filipino what America has done for the Philippines he will answer, "America has given us the public schools and good roads." The little schoolhouse is almost as common there as here. Larger and more commodious buildings serve the needs in town and city. Out of a population of eleven million more than one million three hundred thousand are in school. A net work of good roads and numerous truck lines which convey passengers and freight between the towns and villages have developed the spirit of unity and national consciousness.

Public School, Philippines

A few years ago the American Chamber of Commerce in the Philippines, professing to represent the entire American community, is reported to have declared that it would work to make the Philippines a permanent territory of the United States. This propaganda and agitation has continued, encouraged partly by big commercial interests. I was told by several distinguished Filipinos that in order to counteract that kind of propaganda they felt that it was necessary to stress independence.

A very unique and interesting method was used last year on Washington's birthday. Professor Bocobo, dean of the University of the Philippines, prepared a beautiful prayer which the people, assembled in public schools, halls and churches, used unitedly as a petition to our Heavenly Father for national independence. If it did no more than foster love of country, communion with God and a united intercession it was worth while. Seeds were sown which are sure to germinate in due time and bring forth good fruit. A people which takes its national issues seriously enough to pray about them will develop a strong and reasonable leadership.

Street Scene, Philippines

The missionary forces are making their contribution also to the solution of this problem. If any people are to hold secure their political liberties they must know something about the larger religious liberties. The best safeguard for any and every kind of human liberty is the spiritual liberty and righteousness obtained in Christ Jesus. Men who come

into personal possession of these are safe custodians of the rights and freedom of others.

Sovereign Rights

China's sovereignty is tremendously circumscribed by rights and concessions granted to foreign powers in less favorable days. The question of sovereign rights, therefore, is disturbing China a great deal, and incidentally the rest of the world. The recent trouble grew out of some labor difficulties in Shanghai in the spring of 1925. A Chinese workman was shot during a labor dispute by a Japanese overseer. Certain students joined in a memorial service for their fallen brother. Six of them were arrested, charged with intent to disturb the peace. The last of May a small group appeared on Nanking Road and protested against the retention of their fellow students. Another group gathered at the jail. They were fired upon because they failed to disperse when the police ordered them away. Nine students were killed and as a result a revolutionary fire spread throughout China.

Bridge Connecting Shakee and Shameen

In Canton, the home of rebellions, a big demonstration against foreign dominance and the shooting affair in Shanghai was staged. Hundreds of students and laborers participated in the parade. Canton was excited and the situation was tense. On Shameen, the foreign concession, actual military defense was provided by placing a barricade of sand bags and barb-wire. The remains of this barricade were still in evidence when we visited Canton last winter. On Shakee, the Canton side of the 100-foot canal, hundreds of students and workmen were marching. The Whampoa cadets with their bayonets glistening in the sun were in the line of march also. In the midst of such strain and excitement it is difficult to say what did happen. But one, two, three shots were fired, and immediately there was pandemonium among the marchers and warfare between the Chinese cadets and the foreign Militia on the Shameen side of the canal. When the shooting ceased fifty-two Chinese lay dead on the road and more than a hundred were seriously wounded.

From that day an economic war was declared against foreign goods, especially British and Japanese. According to "Asia" British tonnage shipped into Canton dropped from 2,252,279 in five months of 1924 to 266,930 in the corresponding five months of 1925. Trade with Hongkong was so seriously affected that British merchants were losing millions of dollars every month. So bitter

was the feeling that they called Shakee the "Twenty-third Day of June Street" to commemorate the death of their fallen comrades.

This affair forced the world powers to do some serious thinking concerning China. A new nationalism was showing itself. The fact that these unarmed students and workmen could carry on an effective strike and boycott which cost the trading powers millions of dollars a month was a new thing for China. She had tried boycotts before but never more effectively than this time.

These conditions prevailed while we were visiting our mission in South China. We were advised a number of times while en route to China not to go up to Canton. But I want to say in behalf of China that we suffered no offenses of any kind. The Chinese Christians received us gladly and with much welcome.

Chinese Children

China had been shorn of her sovereign rights through treaty agreements in the previous century. She entered into "a unilateral agreement to charge no more than five percent ad valorem customs taxes on goods brought into or taken from the country. Goods from China entering other countries may be charged any amount the importing country desires." Extraterritoriality was secured also by treaty right and is "a system under which a sovereign Power retains full control of its nationals in territory outside of its own." These treaties were not always made with a view of limiting her independence, but they ultimately resulted in that.

The first agreement prohibits China from regulating her own tariff,—a privilege which America would never surrender. Before China can make any change she must secure the consent of the interested powers. The privilege of extraterritoriality denies her the right to try or to punish offenders within her own borders who may be subjects of the treaty powers. China's backwardness was responsible for most of these regulations. A modern world could not do business with this ancient land unless there were a few modern methods forced upon her.

Wooden Gun Boat

Early missionaries in China worked under great handicaps. Robert Morrison had to live in the most secluded places, disguised as a Chinaman. Foreigners were not tolerated until the treaties of 1842-44 when five ports were opened to foreign residence. In 1858-60 these treaties were revised and included "a guarantee of toleration for Christianity, and a promise of protection in the exercise of their faith not only to missionaries but also either explicitly or by implication to Chinese Christians." These "toleration clauses" as they were called, gave missionaries and the promoters of Christianity a distinct advantage. They could enter the interior of China with the same sense of security and protection that foreigners could enter port cities.

Since China is contending for the recognition of her sovereign power and the withdrawal of what she calls unequal treaties, it becomes necessary for the missionaries and mission boards to consider these toleration clauses. Undoubtedly they

Fish Ponds in China

rendered a splendid service during the previous decades by giving the missionary forces a sense of security. But are they necessary now? Should this special recognition and privilege be continued? There are those who think not. Dr. A. L. Warnshuis, Secretary of the International Missionary Council, says: "These clauses were a serious blow to the prestige and sovereignty of the Chinese State, as they practically removed Chinese Christians from its jurisdiction. Under them the missionary came as a part of the aggressive West, depending on agreements wrested from the Chinese government by war. His message, accordingly, could not but be compromised and often was misunderstood. By no means every missionary or every Chinese Christian invoked their defense, and so far as the Christians are concerned these clauses in practice have become almost a dead letter. Moreover, through faithful and consistent living, both missionaries and Chinese Christians have overcome many of the disadvantages of these treaties and have witnessed to the coming of what a multitude of Chinese have

Village Scene with Clan Tower

acknowledged to be a new spiritual and religious power in the ancient Middle Kingdom."

The nations assembled at Washington promised to respect the sovereignty of China. It is imperative, therefore, that they give some evidence of the truthfulness of their purpose.

The East and West in Canton

A serious difficulty with China at the present hour is the lack of a strong central government. She does not have it. The provinces do not have it. It is not to be found in China. Chaos rather than order is the rule at the present time. Reverend Hoh, one of our promising young ministers, said: "You have come to us at a time when everything is in disorder. We have just completed demolishing our old political structure. The rubbish and old material are lying about in a very disorderly fashion. This is the reason for the confusion you see everywhere. The destruction of the building is completed, but China's problem is not solved. She cannot decide upon a plan for the new government. Some say we must have a communistic form of government. Others say that if China is to succeed she must organize along military lines. Then others, those with whom the revolution began, are contending for a republic. But we of the Christian Church are endeavoring to give China Christian personality so that she might intelligently decide upon what is best for all China." Now it is not strange that this great nation with 400,000,000 people should have trouble deciding upon the kind of government she wants. I have seen some smaller groups disagree before they decided on a plan for a new church.

Congested River Population

Communistic influences have been introduced into South China by advisors whom the late Dr. Sun Yat Sen invited from Russia. These advisors are still connected with the Cantonese government and are propagating communism with some success. On the other hand we must not be surprised if China turned to militarism. She has been a peace promoting country. Soldiers were never popular in China, but circumstances are making them very numerous. Internal conditions make them a necessity, and many Chinese are beginning to feel that soldiers would be a marked advantage in their international relations. An editorial in one of the English papers of Shanghai poked fun at the weak protest of the students and said, "If European powers had merely fought with words, as the students were doing, they would not be ruling the world today." Such raillery can not help but drive young Chinese to work for the time when China can talk with big guns too. It would be a calamity for the world if China were forced to adopt a militaristic program. Many of them look with hopeful eyes to the Republic of the West. If they can have a country like the land of Washington and Lincoln they will be satisfied. If the ambitions of the Chinese Church are realized China will be an asset rather than a menace to the peace and prosperity of the world.

In the meantime every just and righteous method must be used to secure the political autonomy or sovereign rights which China desires. Legitimate means must be used also to help make China efficient and strong enough within to secure

the rights of citizens of other countries who may sojourn, live, or do business there. Other nations must see to it that all their dealings with China are just and righteous. They must refuse to protect "concessions" and "privileges" obtained by their citizens by means of fraud and deception either on the part of foreigners or Chinese. "It was stated in 1919 that irresponsible officials had mortgaged more than three-fourths of China's known natural resources to foreign firms at ridiculously low rates."* This may be an exaggeration but even then the situation remains serious enough to be alarming. What a reflection on the so-called civilized peoples of the west! No wonder the Orient is suspicious of our motives. We need to Christianize international relations as well as individual relations. So long as we do not we hinder the progress of the Kingdom and retard the march of Christ in His reign of love across the nations of the world.

Plowing Rice Field

Racial Discrimination

The Far East is disturbed by another very critical question. Not only is the Far East concerned but every section of the world. It is the question of race and race relations. The ever-increasing population of the world tends to intensify the question. Japan's population is growing at the rate of 700,000 a year or three and a half millions in five years. Her limited natural resources and available land will not begin to

*Missionary Review, December, 1926.

provide sustenance for such an enlarging family. Japan's problem is like the problem of a father with an ever increasing family. If you have had that happy experience you can sympathize with the leaders of the Japanese Empire. How can they feed and clothe these interesting boys and girls who come into their land not of their own volition?

Bishop Clippinger
Revs. Yasuda and Yabe

Japan can not. It is a physical impossibility at least so far as scientific knowledge goes at the present time. I have observed their wonderful little farms, cultivated as carefully as my grandmother cultivated her garden. Not a weed is allowed to grow and draw upon the fertility of the soil. Not a corner is allowed to lie vacant and furnish a place to collect rubbish. It is all under cultivation—intense cultivation. No wonder these men knit their brows and look serious whenever the question comes up. No country has hung out a sign marked "Welcome" for them. What are they to do?

The whole world is occupied and if not occupied it is at least owned. The owners have followed the example of the farmer and erected "no trespassing" signs until many of the inhabitants of the world are not at liberty to go where they please. Now our limited knowledge compels us to believe that a certain amount of exclusion is necessary for the future progress and happiness of the whole world. No one is to be blamed then for the present situation except in so far as we are responsible for our lack of definite knowledge and faith.

America joined the Exclusion Club when it passed the Immigration Bill of 1924. This severely wounded the Japanese because they had such confidence in America and such admiration of her achievements and high ideals. It is most regrettable that the legislation should have been passed as it was. Their proud spirit has been crushed because they feel it reflects on their racial integrity. In spite of this we did not experience or observe any evidence of resentment anywhere during our brief visit. Bishop Clippinger and I were received with Christian love and true Oriental courtesy. The force of Jesus' statement that "a prophet is not without honor but in his own country," was never more evident than in Japan.

Street Scene and Tori

The Japanese church is truly practicing the spirit of the Master in this instance. Dr. Y. Chiba, president of the National Christian Council, urged the Japanese Church to take the Christian attitude. He said: "Let us once more believe in the final victory of right, patience, and of love. Let us remember that in America as elsewhere, there are those who feel just as much hurt about this matter and suffer just as much because of it, as we ourselves. May we join hands with them and patiently endeavor to bring forth the realization of His will. Let us not take an attitude of 'an eye for an eye, and a tooth for a tooth,' but rather hold firmly to the Christian ideal of life and progress, to make the relations of these two countries better, and to wipe out racial enmity and unfriendly feeling between them. Let us transcend national boundaries." This represents the attitude of the Christian Church in Japan.

The right kind of cooperation and fellowship between the Church there and the Church in America can heal any wound and eliminate every misunderstanding.

School Children and Huge Bell

I spoke with the Church leaders in our mission and with other Japanese about the recent legislation. They admit that it is necessary for us to regulate and limit the number of immigrants from other lands. They marvel that we have been as successful as we have in amalgamating the various races and nationalities which have come to our shores. They are not asking us to open our doors and admit all their sons and daughters who may wish to come. That would be an imposition on a good neighbor. What hurts them is the fact that our Exclusion Act looks like racial discrimination. The bill permits the subjects of all great powers of the world to enter on a percentage basis except Japan. They feel, therefore, that it places them "before the world as a race of undesirables and stigmatizes them as unworthy to stand side by side with the peoples of the West."

We were seated one day in the office of the Tokyo Misaki Tabernacle (Baptist) with Dr. William Axling, the soul of that remarkable institution. His long service in Japan, his intense love for the people and his keen understanding of things Japanese afforded a very profitable interview. Bishop Clippinger was very much interested. I shall let him tell the story in his own words.

"In conference with one of the older and more successful missionaries in Tokyo, whose name is well known in mis-

sionary circles, I asked this question among many others: 'What is the hardest thing the missionary in Japan must overcome today? Is it the Buddhistic philosophy? Is it gross materialism? Or what is it?' I received an answer I was not anticipating. Like a flash out of the clear sky, he replied, 'The American Exclusion Act.' As an American citizen and a Christian interested in the spread of the gospel, I blushed and said, 'O God, can it be?' I then said, 'Can not these people differentiate between an act of the government and the Christian religion?' I received this answer, 'If they did not, the Christian missionary could not do anything by way of winning the Japanese to Christ.' "

A Rickisha Ride

Mrs. Knipp and Japanese Children

If we can make Japan see that the basis for the apparent discrimination was not racial at all but social and economic it will go a long way toward bringing about a correct understanding between these two great nations on the Pacific. In order to help foster a better spirit of good will the Foreign Mission Board at its annual meeting in Lima, Ohio, 1926, took the following action in reference to this question:

"We express our deep conviction that all aliens within our borders should be treated on the same

basis without discrimination because of race or color, and that in determining eligibility of aliens to naturalization we would urge our Congress to set up high standards in intelligence and character which would be applicable to all aliens, including the Japanese, Chinese and Hindus now resident in the United States.

"We would recognize the critical importance of proper restriction of immigration. At the same time we would affirm our whole-hearted belief in the Christian doctrine of the brotherhood of all men of whatever race or color and we would urge our Congress, when it adopts a new immigration bill to go into effect July 1, 1927, that it put all immigration on the quota basis."

If the American people will follow some such policy it will help the different races and nationalities to see more clearly the gospel teaching of the brotherhood of man. Can the Church do any less?

CHAPTER II

PROPHECY FULFILLED

"And they shall come from the east and west, and from the north and south, and shall sit down in the Kingdom of God."

Christianity has become indigenous to the soil and the people of the Far East. The Kingdom of God has actually become a reality among them. It might be possible to restrict its growth and hinder its progress, but not to eradicate it. The foundation is laid in the national churches for the most marvelous growth Christendom has ever seen. But this growth will depend for the present upon the continued support of the various mission boards and societies in Europe and America.

Japanese Bible Woman

The people of these lands have paid a price for their faith which many in America would pay reluctantly. In most instances they set themselves as Jesus did against the whole social order. Men do not sever family relations, forfeit social prestige, renounce close friends, forsake old faiths, and accept a new religion without paying the consequences in an isolated and persecuted life.

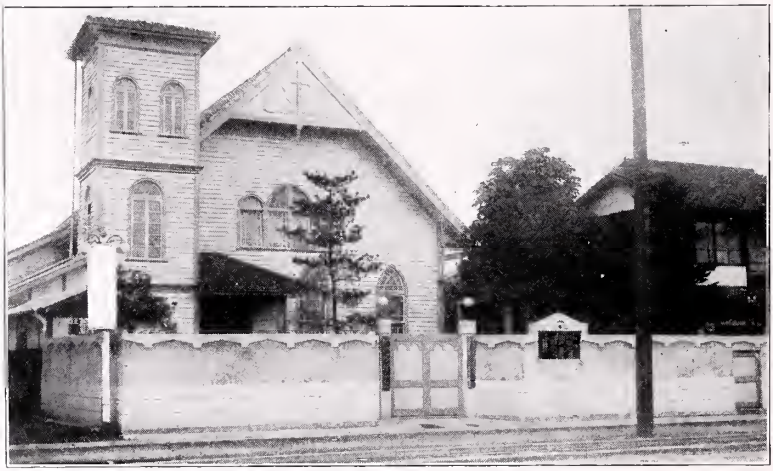
The Church on the foreign field is an institution born out of turmoil and persecution. It is a virile church. It is a glorious company of devoted followers. While their numbers are few compared with the multitudes about them, yet their

loyalty and devotion are among the highest. They represent a spirit which is akin to the spirit of the early Christian Church.

Church Growth

The Christian Church in Japan is influencing the country far more widely than its numerical strength would indicate. The new standards and ideals which are being adopted indicate this. The government, business, industry, education and social life are all more or less affected by it. Christianity made its first converts among the Samurai class which furnished many leaders for the new Japan. Christians are found among army and navy officers, state officials, university professors, and leading business men. A professor in the Imperial University at Tokyo said: "At least a million Japanese outside the Christian Church have so come to understand Christianity that, although as yet unbaptized, they are framing their lives according to the teachings of Christ."

The Christian Church planted in Japan by the Evangelical missionary force of Europe and America has a membership of



First U. B. Church, Kyoto, Japan

134,547. It has 1,349 organized congregations and 950 ordained pastors. Besides this there are 2,585 other workers employed and 744 young Japanese taking special training for Christian service. Accessions have averaged 12,472 a year, and the contributions toward self-support have been more than $915,000.

Church at Bacnotan, Philippines

The organized Protestant Church in the Philippines consists of 64,184 members, 573 organized churches, and 1997 Filipino workers, including 171 ordained ministers. The number of accessions received is 7,000 or more annually. There are 289 young people in school preparing for definite Christian service. Contributions made by the national church have reached $82,051 a year.

Rev. Enrique Sobrepena who returned to the Philippines after completing his studies in America writes: "The Islands are certainly ripe for harvest, for the best harvest, too. The young people are surely earnestly seeking for the food which perisheth not but which abideth unto eternal life."

The church in China is growing in spite of persecution. It has 402,539 baptized members, 1,966 ordained ministers and 25,012 other Chinese workers. The 5,424 organized churches have more than 35,000 accessions each year. The latest available figures give 3,940 young Chinese in preparation for Christian service, and contributions made by the national church as over $700,000 annually. It is estimated that there are 300,000 students in the Christian colleges of China. While

it is a little more than a century since Christianity entered, yet it has grown far beyond the vision of its pioneers.

If these facts look like so many figures of course they lose their real meaning. They are more than figures. They are a mathematical measurement of the spiritual channels and agencies which are transforming the Orient.

Chinese Farmer

We have had a part in forming this church in the Far East. Our missions and missionaries built up a section of the wall. If our men and women had not been there it would not have been built. La Union Province, Philippine Islands, is evangelized and sections of Mountain Province are being reached because our missionaries have been in the Philippines. Many towns and villages in South China have the gospel because we sent our representatives to that far country. We have contributed practically all the Christian work now resident in Siu Lam. There are other rural villages of which that could be said. Our missionary endeavors in Japan stretch from Tokyo to Kobe with creditable congregations in every one of the big centers. They

Chinese Girls

are building themselves into the great Christian movement. It is this new leaven in the Orient which is responsible for more changes than any other force.

Annual Conference

One gets a good idea of the national church in any mission field by sitting in conference with their leaders. Bishop Clippinger and I had this privilege in the Philippines. The Annual Conference met at Baguio the last week of our visit. Bishop Clippinger presided with all the grace and dignity worthy of the office. The brethren appreciated his presence. It was the first time they had a bishop to sit with them since the last visit of Bishop Howard in 1917. But what I wanted to say was that the sessions of the annual conference actually revealed the strength of the church in the Philippines. We caught the force of the movement and the depth of their religious convictions in that gathering. There was no doubt about the genuineness of their faith and conversion. The very fervor and earnestness with which they entered into the sessions were an evidence of that. There was no sham. The

Filipino Conference—1926

Philippines had to be won for Christ and they were the people to help do it. They planned just as prayerfully and deliberately for the evangelization of sections of Mountain Province as we would plan to enter a new mission center in America.

Their reports signified faithful work. The number of accessions for the year was gratifying. Progress had been made in self-support. Many of the men are serving for very small salaries, salaries in keeping with the people and community which they serve. The remarkable thing about the whole meeting was the manifest presence and spirit of Christ. They were different, and different simply because they had surrendered themselves to a higher and greater Person, who had made new men and women out of them.

The efficient supervision of our Superintendent, Dr. H. W. Widdoes, is responsible for this fine piece of mission work. Doctor Widdoes is regarded as one of the outstanding missionaries in the Islands. No work is better organized nor promoted more successfully.

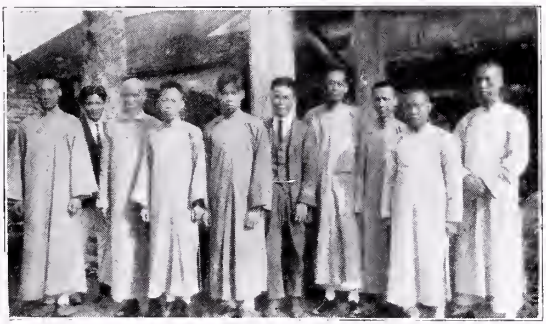
Chapel at Baguio

At the closing session Sunday morning the little chapel was crowded to the doors. Many occupied the yard with the hope of getting a part of the bishop's message through the open windows. Two young men were ordained to the ministry and twelve graduates of our Bible Training School at San Fernando were consecrated to the deaconess service. It was a great hour. The weather was beautiful and the spirit of Palm Sunday pervaded the air. There was just one thing which marred the service. The bishop had

to be very brief and leave very abruptly in order to make the "Empress of Russia" which was scheduled to sail at 5:00 P. M. Now Manila was 175 miles away and the mountain trail over which he had to go was narrow and dangerous. But in spite of three punctures the driver with a six cylinder Buick got him there three and one-half hours before the boat sailed. Fortunate for the bishop, the vessel was delayed and did not get away until 9:00 P. M. Otherwise he would have been left in Manila.

Group Meetings

The disturbed condition in China made it impossible to have a conference with all the Chinese pastors and workers present. We had to be content with several small group meetings covering a variety of mission work. The most interesting and important of these gatherings was the meeting with the Executive Committee of the Kwangtung Divisional Council of the Church of Christ in China. Mr. Leung Siu Choh, General Secretary Canton Y. M. C. A. and Chairman of the Council, was present. Prof. Y. S. Taam, member of the staff at the Union Theological College and Mr. K. H. Chin were present also. Other representative men and women of the Chinese Church and various missions participated. The important question had to do with the relation of this new Council with the Boards at home. Here was an organization consisting largely of Chinese Christians which was actually ready to assume certain responsibilities formerly



Teachers, Siu Lam Boys' School

borne by the mission councils. Another helpful conference was held with our Chinese officials at Canton and still another with the faculty of the Siu Lam Boys' School. These meetings had to do with local church administration and the management of the day schools which had recently been put under the supervision of the Chinese congregations. Very satisfactory results were being obtained under this new system. The genius of Rev. C. W. Shoop as a mission administrator was evident in all these meetings.

Rev. C. W. Shoop

District Rallies

In Japan two district meetings were arranged, one centering in and around Tokyo and the other around Kyoto. The sessions began in the morning and continued through the evening. The morning was spent in consultation with the pastors, the afternoon in discussion groups and the evening was given over to an inspirational service. The important question was the development of self-support. A false idea as to how money is secured in America for Christian work is very prevalent on the foreign field. The brethren did not realize that it was practically as difficult to raise the money necessary for the home church and all its activities as it was for them to raise the money they needed. In referring to these conferences Doctor Shively says in his annual report, "Already there are decided evidences of the benefit of these conferences. But the real and abiding results are only now beginning to shape themselves. Our pastors gratefully acknowledge the help they have received through the visitation. One of the leaders in summing up the influence left on

Members of Zeze Church

the church says, 'The Spirit of our people has been lifted to higher levels. They have now a new sense of responsibility for the various works of the church. We have many new tithers now.' "

We had an interesting meeting with the Rijikai. It is the conference advisory council and consists of ten members, three missionaries and seven Japanese. They conduct all business during the interim of the annual conference. This group brought two questions to our attention; the first was the need of permanent church houses; the second was the unreached rural communities. These men feel that something must be done to hasten the solution of these two problems. We shall have more to say about this later.

It was my privilege to meet one evening with the pastor and officials of the Honjo congregation in Tokyo. It was in this section of the city that such terrible destruction occurred during the earthquake in 1923. The church building was destroyed and practically every family suffered heavy losses. Some had lost loved ones and many their entire possessions, so that the congregation was reduced to one-fourth its former

Rijikai in Japan

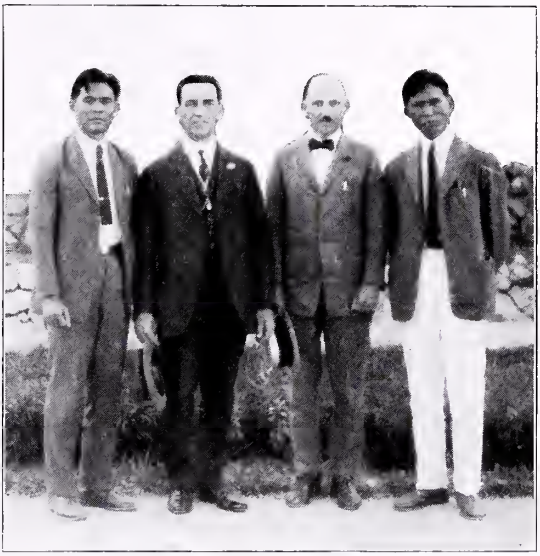
strength. But they were not discouraged. They presented me with a small image of Damura, whom an old legend says always surmounted difficulties, obstacles and discouragements. They said, "We are like him, we mean to make a bigger and better church, better homes and a better city." This truly represents the faith and purpose of the Japanese church in its reconstruction program for the whole Empire. This informal conference was followed by the evening service which was well attended. The men of the community practically filled the little barracks building which is used as a church. After the message, which I had the privilege of delivering, a call was made for a further study of Christianity and twenty-two responded.

Transferring Responsibility

Our Filipino brethren have shown themselves capable of bearing more responsibility in church work. The Mission Council, recognizing this ability, gradually transferred certain phases of work to their shoulders. This helped to call out and

bring to maturity efficient young leaders so that today we rejoice in having some of the best and most efficient Filipino pastors and laymen to be found anywhere in the Islands.

A business committee, consisting of eight Filipinos and two missionaries, acts as the superintendent's advisory cabinet. This arrangement gives them due recognition and liberty in the management of affairs. The committee has been functioning for some years and is growing in efficiency and usefulness. Another advanced step was taken at the session of their conference in 1926 when Bishop Clippinger appointed Rev. C. P. Lorenzana Conference Superintendent. This is the first foreign conference to be supervised by a national leader. Latest reports from the field indicate that he is doing exceptionally fine work.



Rev. C. P. Lorenzana, Bishop A. R. Clippinger
Dr. S. G. Ziegler, Rev. J. A. Abellera

These advanced steps were taken in recognition of their ability to manage affairs themselves. Of course the full responsibility of the mission does not rest upon these brethren, but they are largely responsible for their own conference work. This leaves the mission free to give itself to our institutions and the work recently begun in a new way at Ifugao and Kalinga.

The best missionary administrators in China are wrestling with this problem also. They recommend the transfer of responsibility as rapidly as possible. Dr. E. G. Lobenstine, foreign secretary for the National Christian Council in China, assured us in a conference we had with him that it was safe to entrust the Chinese Christians with as much responsibility in the church management as they desired. He said, "I would rather err on the side of giving them too much than on the side of holding full authority too long in the hands of the mission." The danger seems to be in the fact that the Boards do not have enough confidence in the results of their labors abroad to make the transfer. In the conference which Dr. John R. Mott had with missionaries and Chinese Christians at Shanghai, January, 1926, the following recommendation was adopted:

"This conference is of the opinion that the consummation of the missionary task is the establishment of a self-governing, self-propagating and self-supporting Church. That Church should have full freedom in the development of its spiritual life! it should have ecclesiastical autonomy. . . . The administration of the whole Christian enterprise, including all these forms which are supported from within and without China, should pass as rapidly as possible to the Church in China."

Japanese Child

In Japan the situation is more advanced. Responsibilities formerly borne by the Mission Council are now resting upon the Rijikai and Japan Conference. Questions which the missionaries decided in the past are now brought before the Japanese for their decision. This develops self-reliance and prepares them for the big task which they must ultimately shoulder. During the absence of Reverend Knipp, who had the supervision of the work, it

was decided by the Council that Doctor Shively act as secretary and that all correspondence between the Mission in Japan and the Board at home be carried on by him. The supervision and administration was left in the hands of the executive committee of the Rijikai which consists of Doctor Shively, mission secretary, Rev. C. Yasuda, Executive Secretary of the Rijikai, and Reverend Ono, conference treasurer. It was approved by the Executive Committee of the Board on the recommendation of the Mission Council. We feel that it is a step in the right direction. The Japanese ought to be entrusted with the responsibility of administering their own work. However, they themselves expressed a desire that final supervision should reside in the Mission until such time as they are able to raise more money for the work. This is an important question. If the Japanese are really able to administer the work should we insist on final say simply because we furnish the bulk of the support? Good Christian statesmanship demands that we relinquish our final prerogatives just as soon as the Japanese can handle it themselves. We must be willing to grant them equal voting privileges with us in administering the work, providing they are ready for it, no matter what portion of the funds they contribute. These men have as much concern for the salvation of their country as we have and they can be as safely trusted to the leadership of the Holy Spirit as we can.

Japanese Children at Play

These are simply so many evidences of the growing church of the Orient. If this responsibility is transferred wisely it will stimulate growth rather than hinder it. We

must continue, however, to assist them in the same Christian spirit with which we formerly led them.

Union Movements

One of the weaknesses of mission work has been the multiplicity of denominational missions. These differences are never clear to the people among whom the missionaries work. Denominational divisions have a tendency to keep the church small and dependent. Just a few denominations have been able to do work on a big scale and develop it sufficiently to make it a real factor in the social and moral life of the country. No strong church can be built up out of struggling dependent congregations or missions which have to be subsidized with appropriations from abroad. Such conditions make Christianity appear like foreign propaganda. For that reason it is opposed by certain nationals. The anti-Christian movement in China is really an anti-foreign movement. Christianity is hated not because of its teachings and ideals, but because it appears to represent foreign countries whose international relations and conducts have not always been just.

The union of the various mission forces will eliminate some of the reasons for the present criticism. It will make the church and the church system bigger and more important than the mission institutions. It will promote self-consciousness and a sense of responsibility among the nationals. It will clarify the position of our Chinese workers so that they will not be slandered by those who say the pastor

Sacred Lanterns

and church worker are in the employ of the Mission rather than the national church. It will give force and prestige to the Church as an institution manned by the nationals themselves.

In order to overcome these hindrances the nationals in the various missions urged organic union. It was considered for some time in South China. At last plans were made and the Kwangtung Divisional Council of the Church of Christ in China was organized. It consists of the churches planted by the following organizations: London Missionary Society, American Board Mission, American Presbyterian Mission (North), New Zealand Presbyterian Mission, Canadian Presbyterian Mission, United Brethren in Christ Mission, Swedish American Mission, the Chinese Independent Presbyterian Church, and the Chinese Congregational Church. It consists of nine district associations (presbyteries), over two hundred preaching places, of which one hundred and twenty are organized churches. Thirty of these are independent of outside aid. The membership is nearly 20,000.

The Mission Council in China recommended the approval of the union and the authorization of our foreign mission conference to unite with the movement. The deputation also concurred in this opinion and so expressed itself in its report to the Board. The matter was taken under consideration at the last Board meeting and finally approved by the adoption of the following recommendation of the Committee on China:

"We wish further to express our sympathy with the felt need on the part of our Chinese leaders for the privilege of cooperating in the fullest possible way with other Christian believers in China in the development of a church in China united and strong enough to meet the moral and spiritual needs of great China in this critical hour.

"We wish, therefore, to express our sanction of the plan desired by our Chinese United Brethren to merge our Church organization in China into the nation-wide Chinese Church of Christ.

"We wish to assure our Chinese co-workers that this change in ecclesiastical relationship will mean no change in our love, sympathy, confidence and hope, or change in our eagerness to cooperate in the promotion of Chinese welfare to the full measure of our ability."

When this plan is finally adopted by all the cooperating boards it will alter the plan of administration by making the Divisional Council of the Church of Christ in China its administrative agent on the field. Heretofore the Boards dealt directly with their respective Mission Councils. Hereafter they will deal with the Divisional Council. This Council is elected by the Chinese Church and consists of both Chinese and missionaries. It will fix the budget for the work and submit it to the various boards. It will survey the field and determine the program for their evangelistic work. All business formerly transacted between the Mission Councils and the Home Board will be transacted between the Council and the Home Board, except matters referring to the housing and personal affairs of the missionaries and mission institutions which the Chinese Church is not able to finance or administer.

This action puts us in line with one of the greatest church movements on the mission field at the present time. The task of Christianity is not simply to establish and maintain a large number of churches, schools and hospitals. It is to reach everybody with the Gospel message and to put into effect in the life of the individual and society the spirit and life of Jesus. This can best be done by the Chinese Church if it is ably assisted by great and unselfish missionary efforts from abroad. We must learn to play such a magnanimous part.

In the Philippines

An effort was made from the beginning of Protestant Missions in the Philippine Islands to have all the churches adopt the name "Evangelical." Other efforts looking toward union were made, but nothing definite was accomplished until two

years ago. At that time the Presbyterian and Congregational churches in the Philippines, which have always been independent of the home church, voted to enter a proposed union to form the Church of Christ in the Philippines. Our own Filipino Conference took similar action, subject to the approval of the home board.

This action was submitted to the Executive Committee of the home board and the Mission Council was authorized "to proceed with the necessary steps for uniting with the Presbyterian and Congregational Churches" in their efforts to form the Church of Christ in the Philippines. During our recent visit the plan of organization was submitted to the Filipino Annual Conference for consideration. It was adopted by the Conference after five amendments were approved, and then submitted to the Board for its approval. The Board considered the matter at its last session and gave its approval to the plan as amended. This union will make a strong nucleus for The Church of Christ in the Philippines. It is destined to become one of the strongest Christian forces in the Orient and will mean much in the evangelization of the Far East.

Manila Church

Our Mission work in Manila was started primarily to meet the needs of the Ilocano speaking Filipinos who came to the city. Later the Mission began to reach out among the English speaking Filipino students. This latter work presented a much larger field than the former because we were located in a center where 53 schools and colleges could be

Manila Church

reached within a radius of five-eighths of a mile. The combined student body totaled 10,000. It was an unusual opportunity because of the possibility of influencing the future leadership in the Islands. New adjustments were made and the major part of the work was carried on in English in order to reach these young people. An Ilocano service was held at 8:00 A. M. This was followed by the Bible School at 8:45 in English. There was one class in Ilocano for such as desired to enter it, and at 9:45 they had public worship in English. Thus the work and services were divided between the English and Ilocano in order to render the largest service and meet the numerous needs on every hand.

In December, 1923, a proposition was made by certain leaders that a union effort be launched in behalf of the students. Later a group of Filipino leaders and some missionaries got together to discuss the possibilities of a United Church for the Philippines. A desire was expressed for an English speaking Filipino Church on the north side of the river. A committee was appointed, consisting of representatives from the Congregational, Presbyterian and United Brethren Missions. Plans of cooperation were agreed upon. Our church in Manila was invited to join its forces with others in a united effort among English speaking Filipinos, especially students. The invitation was accepted and the United Church was formally launched.

These consecrated and devoted men and women desired a new church building, so incorporated under the name of the United Church of Manila in order that they might raise funds and hold legal title to property. They submitted a proposition to the Board in which they expressed a willingness to erect a $35,000 church building if the Board granted them the privilege to use the lot on which the old building stands and to which we hold title. The Board proposed Articles of Agreement, which if they accept, will protect the property rights of both parties, and yet make possible a commodious, attractive

church erected out of funds provided on the field by the National Church. This United Church is the first practical step in the larger union mentioned above.

In Japan

About twenty years ago several missions, like the various divisions of Methodism, came together and formed the Methodist Church in Japan which is separate and apart from Methodism in America or Europe. The Presbyterian and Reformed Missions united before the close of the last century to form the Church of Christ in Japan. Some efforts have been made to launch a general movement to unite all the branches of Protestantism. If this could be accomplished it would be a distinct gain to the Christian cause in Japan.

Rev. Yasuda and Family

The losses in membership among some of the smaller missions and denominations is so great that they are beginning to see the need of closer cooperation. There has been a large migration of people from one section to another during these years of industrialization and following the destructive earthquake. Denominations which cover a small territory lose many members each year, ours among the rest. Many of these members do not affiliate with another church and so are lost finally to the cause. If the churches were united this form of leakage could be reduced greatly. As it is now nothing special is being done to stop it.

Our Japanese brethren and missionaries see this. They took action at their Rijikai meeting during our visit, authorizing their secretary to inform the Executive Secretary of the National Christian Council that they look with favor upon

church union and are willing to consider any plans which the National Council or any mission might propose. This action opens the way for union. It is sure to eliminate the losses which we are suffering and ultimately strengthen the Christian movement in Japan.

CHAPTER III

OUR SPECIFIC TASK

"He left nothing undone of all that the Lord commanded."

Our mission work in the Philippines was started among the Ilocanos in La Union Province. The missionaries located at San Fernando, the capital of the province and made it their headquarters. From there the mission branched out, reaching various towns and villages until practically the whole province was covered. The natives of the province were among the most aggressive of the lowland people. This accounts for the remarkable leadership which has been developed in the Church. One of the boys reached in those early days is now a member of the Filipino Senate and president of the National University located at Manila. He is Senator Camilo Osias, an educator and statesman of far-reaching influence. Church leaders of equal prominence and influence have been produced from these interesting and aggressive people.

Street Scene, San Fernando

San Fernando Market

Certain institutions were established here—the Bible Training School, the Evangel Press and a

hospital. They are rendering excellent service to the church and community.

The provincial high school is located in this city. Last spring when we visited the Islands the enrollment was 2,300. Bishop Clippinger and I had the privilege of addressing this body of young people. There was no auditorium in the city able to accommodate such a crowd so the principal improvised one by placing a table on the campus and having us stand on it to address the student body. Mr. Walter Roberts calls this, "The greatest challenge of the Philippines at the present time." He says, "To prove this point I only need to point to the comparative ease with which young men have been enlisted in Bible study campaigns. This past year we have had about 250 young men and women in Bible study groups. I doubt if we would have gotten 25 young men and women in America in Bible Study groups as easily as we enlisted and kept these 250 in our groups. I verily believe, if a missionary could give all his time to this work in San Fernando alone, he could enroll no less than 700 to 800 students in Bible study classes." Youth in the Philippines is eager to get anything which will help them to grow into better and more capable men and women.

On the Trail to Kiangan

Mountain Province

The work in Mountain Province differs from that in the lowlands. Customs and habits of living among most of the mountain people are very primitive. The fact that these people were not reached by

Spanish culture and Roman Catholicism during the days of Spanish occupancy is partly responsible for their backward condition. They did not receive the new educational advantages as early as other sections after the Islands came under the control of the United States. A Bureau of non-Christian Tribes whose duty it is to look after the interests and welfare of these people has been organized by the government. These tribes include more than a million population.

Returning from Ifugao

Our responsibility in this section of unevangelized territory embraces the sub-provinces of Ifugao and Kalinga and the city of Baguio. The sub-province of Ifugao has a population of 66,000 according to constabulary reports. Kiangan is the capital. The government has a grade school and small hospital located there. It is in this town that Miss Metzger is stationed. A motor road across the mountains into the capital was completed recently. This will make the province more accessible and open it to much larger business possibilities. The climate is more healthful and desirable than in the lowlands.

Mission Residence—Kiangan

Dosser Residence

For ten years the Mission has pled with the Church to provide a way to begin work. At last we are there with one missionary and two Filipino deaconesses. We have a lot on which a small native chapel has been erected. There is a wonderful opportunity to begin high school work and through it reach the youth of the province. Colonel Dosser offered a well-built house with two and one-half acres of ground to the mission at a very reasonable figure. The house is finished in hard wood throughout, making it a security against white ants. It has every convenience possible in such a remote section of the Islands and is so arranged that it can be used for a missionary residence, a dormitory for girls and still have two rooms for classes. The Board authorized the purchase of this residence at its last meeting.

The purchase of this residence does not complete the task. It simply begins it. What is the purchase of a residence compared with the evangelization of 66,000 people? It is a mere incident in the course of events leading to the successful culmination of our sacred trust.

Mountain Women

Baguio is the summer capital of the Philippines. It is one of the

most delightful locations in the tropics. The temperature registered 76.3 maximum and 58.8 minimum (Fahrenheit) last March when I had the privilege of spending a week there. It is situated 4,380 feet above sea level and 175 miles north of Manila. Good automobile roads come from the lowlands and wind their way through beautiful mountain scenery into the land of the pines, which are abundant in this cooler climate. I should not be surprised to find it become one of the most beautiful places in the Far East and a popular retreat for conferences of one kind or another. It is growing rapidly. Government officials have their summer headquarters there and it was reported that the Supreme Court of the Islands would locate there permanently.

Benguet Trail

There are three churches in the town—Catholic, Episcopal and United Brethren. The churches of the Evangelical Union are depending upon us since we are its only representative in the city. The Union consists of all the Evangelical churches carrying on mission work in the Islands.

The Evangel Press

One of the serious questions confronting mission boards and churches in every mission field is how to provide Christian literature for the new church. The religious press is a real necessity. One of the main dialects of the Islands is Ilocano. There are three mission boards working among the Ilocano speaking people. At present our press is the only one supply-

Evangel Press—San Fernando

ing Christian literature for this large constituency. The "Nambag a Damag," which we publish, is the only Christian weekly. The paper contains sixteen pages, two of which carry news of the Methodist work among the Ilocanos. Methodist editors supply the material subject to the approval of the publisher. The paper has 2,500 subscribers, 1,500 of these are from Methodist families, 500 from Disciple or Christian families and 500 from United Brethren. The Methodists are cooperating officially. Since our visit a temporary arrangement has been made whereby the "Dalan ti Coppia," (Disciple publication) will be issued in union with our "Nambag a Damag." This arrangement gives each of the three denominations two pages for denominational news and the remainder of the paper for general religious news. The temporary combination is to last for three months after which a trial vote will be taken and a future policy determined by the Disciple Mission and Church. It is possible that they will take official action authorizing cooperation. In that event the whole Ilocano field will be open to the Evangel Press without any competition and we will have as our direct responsibility the supplying of Christian literature for the Ilocanos.

The Hospital

The mission hospital is doing a fine piece of medical work at San Fernando. Miss Lottie Spessard is in charge. The government is encouraging the work and helping in every way to make it succeed. Since it is the only hospital in La

Present Hospital Building

Union Province it has a big field and a growing clientele. The only doctors practicing at the hospital are the government health doctors. A fine cooperation is carried on in this way. The mission provides a building, equipment and a nurse, and the government, through its doctors and health department, turns all its patients over to our care. This opens many doors and makes possible points of contact with the people which could not be secured otherwise. It is a fertile field for personal work and Christian service.

Bible Training School

This institution is well located on an eminence overlooking San Fernando City and bay. It is housed in a commodious and well-constructed building, giving ample accommodations for class work and dormitory. There is no better building in the city. But the material equipment and location are not the best things about the institution. The fine spiritual atmosphere of the school is more exceptional than the building itself. This is proven by the fact that it has been sending

Bible Training School

back into the life of the church a constant stream of the most acceptable Bible women and deaconesses. When the history of the United Brethren Mission in the Philippines is written, much credit will have to be given to these consecrated young women. They go out into the most difficult places and do work in many instances equal to a regular pastorate.

The School is planning to enlarge its usefulness by branching out and offering more inducements for a general education. Heretofore the chief purpose has been to train deaconesses and Bible women. It will remain that, but in the meantime a larger student body can be served and young women given a Christian education under favorable conditions. It is the part of wisdom to have this larger purpose in view. A trained Christian womanhood is a valuable asset for any country. Since such work can be carried on without infringing on the primary purpose of the school the staff is planning to go ahead and make it serve this larger field of need.

Graduating Class—1926

Union Seminary

We were very much impressed with the Union Seminary and high school located at Manila. Plans are now on to introduce college subjects with a view of finally having a full college course available for such as wish to take the regular Seminary Course leading up to the degree of B.D. The responsibility for this institution is divided into seven shares which are carried by five denominations as follows: Presbyterian North 2, Methodist Episcopal 2, Congregational 1, Disciples 1, United Brethren 1.

Union Seminary

A $50,000 re-enforced concrete administration building on Taft Avenue has just been completed. It is a beautiful structure and will add much to the cause of Protestantism in the Islands. We heartily endorse this institution and recommend our continued support and cooperation. It is making possible a better and more thorough training for the ministers of the various denominations at far less cost than would be possible in separate institutions.

China

Our task is none the less specific in the vast and restless territory of China. For years we have been carrying on an extensive program of medical missions.

Honan Medical Work

The Coover Dispensary and the Maternity Hospital at Beth Eden are rendering a high type of Christian service.

Three Nurses

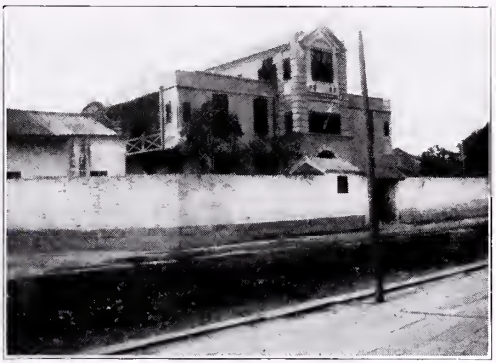
Doctor Bigler's thirty-five years of continuous practice have established a wide reputation for these worthy institutions. The hospital has twenty beds and employs two physicians and two nurses full time. A brief review of the report for the first six months for 1926 will give you some idea of the tremendous amount of work which is carried on. Minor operations 85, teeth extracted 303, obstetrical cases 117, medical cases in wards 33, dispensary cases, including office and out-calls, 12,114. So far-reaching is the influence of this medical work that the sick come for miles to be healed and cured of their many ills.

I visited the Coover Dispensary one morning and found a waiting list of nearly two hundred. While the patients waited their turn to see the doctor a Chinese Bible woman told them Bible stories and brought them a simple gospel message. The results of this work are wonderful. Many come to know Him who heals the soul through His servants who know how to heal the body. This is a part of our responsibility in China.

Doctor Ruth and Assistants
Doctor Bigler's Girls

Siu Lam Medical Work

Ramsburg Hospital is located at Siu Lam. The influence and prestige of this institution is growing steadily. We visited the only other hospital in the city. It was very poorly equipped and not at all up to the standards of similar institutions in America. Ours is the only commendable hospital ministering to the physical needs of the 200,000 people living in that congested center. Several very serious cases were being treated at the time we visited the institution. A most difficult case of skin grafting was responding perfectly to Doctor Cook's treatment. The hospital contains twenty-four beds and has a growing dispensary practice. The constantly increasing patronage makes a heavy responsibility for the small staff. A well trained Chinese physician will be added just as soon as one can be secured. I feel that this is a definite part of our work in China and that we must continue it until Chinese have been raised up who can carry it on.



Ramsburg Hospital

River Boat to Siu Lam

Public Health Work

Dr. Frank Oldt is our representative on the staff of the Canton Hospital

which was closed recently because of labor troubles. Under the auspices of the hospital he has been promoting public health and sanitation campaigns. The first campaign of outstanding success was conducted against gambling and social vice. It showed how these two evils affect the nervous system and general health. The past year he assisted the municipal authorities in a great vaccination campaign. A total of 30,000 Chinese were vaccinated in one week. This is remarkable considering how little China-of-the-past depended upon modern medicine. A recent letter says that he has been asked to assist in a rat extermination campaign to guard against plague.

Operating Room

He is making a careful study also of night soil and its uses. The seat of the hook-worm with its evil results is in the night soil. It is absolutely necessary to use it for fertilizer in order to grow the food stuffs which are needed. The people, applying it to the fields get the germ into their system through sores on their bare feet. Doctor Oldt is endeavoring by thorough research to discover whether there is not some way in which the larva in the soil can be killed without destroying its value as fertilizer. So far no method is known to science by which this can be done.

Miller Seminary

If the women who put so much into this institution could see it, they would not regret for one minute what they did. It is truly a wonderful institution. The two buildings are com-

manding and attractive. They are comfortable and serviceable. No institution which we have in the Far East is better equipped. The atmosphere of the compound is so different from the atmosphere of the congested city lying all around it, that it is noticed immediately on entering the gate. The girls are free and happy. They are clean and healthy. The discipline and order of the school are good and the educational standing among the best. It was our privilege to attend the twenty-fifth anniversary on April 9, the date being changed from March 11, in order to have us participate in the celebration. There were fully 500 present, including the students, at the afternoon exercises.

Miller Seminary

The womanhood of China needs this school. In every non-Christian land women are oppressed and considered inferior to men. So long as this continues and girls are forced to suffer such disadvantages as they are at present, the elevation of womanhood must be stressed. No country can be helped permanently until the womanhood of that country is helped. I doubt whether we are making any greater contribution to the salvation of China than we are making through Miller Seminary. Each year we

Miss Potts and School Girls

are training from one hundred and twenty-five to one hundred and fifty girls in Christian character and the elements which go to make a good home and a great country. The Church can not do less for the girls of China. It ought to do more.

Union Institutions

We are cooperating in three such institutions. It was our privilege to visit and observe the work of each one.

Union Middle School—The School was formerly operated by the American Presbyterian Board. In July, 1919, representatives of the Church of Christ in China, the American Presbyterian Mission, the United Brethren Mission and the American Board Mission, reorganized the school and made it a union institution. The boards made these arrangements in order to provide a thoroughly equipped Christian high school for boys. It is located a few squares from our mission compound on Fung Tsuen. There are three large permanent buildings—administration, dormitory with chapel and residence. Several temporary mat sheds are located on the campus, also, in order to accommodate all the students. The enrollment last year was more than 300. Our mission provides one faculty unit and a part of the administrative expense.

Union Middle School

Union Normal School—The following missions are cooperating in this school: American Board of Commissioners for Foreign Missions (Congregational), Presbyterian Foreign Mission Board, New Zealand Foreign Mission (Presbyterian), Foreign Missionary Society United Brethren in Christ, and the Canadian Presbyterian Mission. The school is successor to the Fulton Kindergarten Training School and has graduated fifty-five teachers. Of these, forty-eight are teaching at the present time, two are continuing studies elsewhere. Forty-seven of the fifty-five graduates are church members and the others are sympathetic to Christianity. Forty-seven of the fifty-five are teaching in Christian schools. The institution has supplied several teachers for Miller Seminary. Graduates of the Seminary frequently go to the Union Normal School for special training in normal work. The school is thoroughly Christian and is filling a great need in South China. The Mission Schools in Kwangtung are dependent upon this institution for their supply of teachers. Our mission furnishes one American teacher and one current expense unit of $600.

Miller Seminary Girls

Union Theological College—On March 17, 1914, representatives of seven missions met to form a provisional board of directors for a Union Theological College as follows: American Board (Congregational), Wesleyan Methodists, American Presbyterian, New Zealand Presbyterian, United Brethren Church Missionary Society and London Missionary Society. Later the Canadian Presbyterian Mission joined the group. Since that time the school has grown steadily until it has a very desirable location with three large sub-

stantial buildings and several residences for faculty members. The total number of graduates in ten years was 96. Of this number 86 are serving in Kwangtung Province. The leadership of the Chinese Church in South China is dependent upon this institution. It was our privilege to attend the annual meeting of the Board of Directors in the spring of 1926.

Chinese Preachers

We wish to emphasize this fact in connection with these institutions. They are as much a part of our responsibility and work as any other thing we are doing on the field. Since we have entered the union, we must be prepared to carry our share of the work. The success of the whole enterprise depends upon how well each unit bears its part. Again, these institutions are doing what we should have to do alone in some manner if we were not in the union. We would find it exceedingly costly and less satisfactory if we were to undertake these various phases of work alone. Any tendency to violate or ignore our relation to these schools will in the end do damage to what we look upon as purely our own responsibility. We must think as seriously and plan as carefully for this phase of our work as for any other. It is a part of our missionary program on the field. These union enterprises make possible a higher grade of work than could be accomplished otherwise.

In addition to these institutions we must continue our evangelistic work. At the present an aggressive campaign

is impossible because of the disturbed political conditions. While the Church of Christ in China will lead in this phase of work, yet unless we give them close and faithful cooperation they will be tremendously handicapped. They will continue to need our assistance, for neither the Chinese Church nor all the Missions are able to meet the spiritual needs of the millions who are yet unevangelized.

Chinese Bible Women

In Japan

The church has made a good beginning in the large cities of Japan. But the work of missions is not done. There is a continuous list of appeals representing most urgent opportunities and needs. Souls in their hunger and despair are calling out for God. They may not know what it is that they want—nevertheless the need is there and so is the desire for truth.

Our specific task outside of the cities centers in two districts—Chiba Ken and Shiga Ken. There are probably a half million people in these two districts for whose evangelization the United Brethren Mission is directly responsible.

Chiba Ken is an important rural community just north of Tokyo and is very easily reached from there by train. The central place in which to carry on our rural work in this district is Matsudo, a county seat of twelve thousand population. At present we have a small congregation in the town. Since the mission has neither a lot nor a chapel, the congre-

At the Horticultural College, Matsudo

gation meets in a Japanese house. Rev. A. H. Sholty is in charge of the work in this district.

Shiga Ken lies east of Kyoto around the southern shores of Lake Biwa. Otsu and Kusatsu are two of its leading towns. Rev. J. Edgar Knipp and Rev. K. Yabe are doing a very striking piece of rural evangelism in this region. It is the best rural work in our mission. So far it has been exceptionally successful. These men have a program which aims to reach the whole country side by making various points of contact. It includes many phases of church work such as kindergartens, night classes in Bible and English, visitation among the public schools with addresses on various questions, labor meetings for the working men, and for the farmers, Sunday schools in all the farming villages, dormitory for boys in the Normal School and special meetings for mothers. In this way they are broadening the influence of the Christian Church. This program must be carried forward as a kind of demonstration of what can be done in these great neglected areas.

Otsu Kindergarten

Country Evangelism

In trying to discover the best place as well as the most needy place for missionaries in these days of progress and transition we observed that in the opinion of the Japanese Church that place was the rural town and community. I I asked Dr. K. Miyazaki, Secretary of the National Christian Council of Japan "What is the greatest opportunity for service in Japan?" He replied, "The missionary's greatest opportunity lies in the unevangelized rural communities." Dr. S. H. Wainright said that missionaries usually had more influence in rural communities than Japanese pastors. He gave as his reasons for that statement: (a) The church does not have pastors to send into such communities who are strong enough to command the respect and win the confidence of the people. (b) The missionary has special training and is better fitted. He will therefore get a more ready hearing. (c) He will get more recognition because he is a foreigner. These more remote communities are not reached so frequently by outside men.

Rev. and Mrs. J. Edgar Knipp and Japanese Children

Reverend and Mrs. Yabe

The Japanese Mission Conference was also of the opinion

that the most needy place now for the missionary was in the rural districts which have been so badly neglected. More than seventy per cent of the people in Japan live in the country. Mr. C. M. Warren, who has given himself exclusively to rural evangelism, said in 1922 that six and four-tenths per cent of the Protestant Missionaries live among forty-six million or 82% of the people, and that 93.6% live among ten millions, or 18% of the people. The missionaries were distributed in this way between the rural and city populations. The proportion has changed very little since these figures were compiled. It is apparent, therefore, how neglected the rural sections really are. Our work in Japan must be directed more and more toward reaching the country people. It is necessary that we help our Japanese brethren to bring the work in the cities to the highest efficiency. We must not neglect this. It will furnish the base from which the Japanese church must carry on in the future. In the meantime if an extensive work is done it should be in the direction of rural evangelism.

Doshisha University

Another responsibility which we must continue to bear is the training of a Japanese ministry. It is no less important there than here. So far the Japanese church has not been able financially to provide for the education of its leaders. While our church and mission never undertook to build an educational institution in Japan they did not neglect the training of future pastors. More than 20 years ago the mission began to cooperate with Doshisha University by furnishing teachers. In 1912 the mission accepted definite responsibility and agreed to finance a Japanese professorship and provide a foreign teacher for the Department of Religious Education in the Seminary. Doctor Shively has been filling that place ever since its founding. This method of cooperation has several distinct advantages: (a) It provides the best educational advantages at a minimum cost to the mission. (b) It makes possible a

Doctor Shively and Class of Converts at Kyoto

better school than one mission could furnish independently. (c) It is administered largely by Japanese, hence it is more likely to meet their needs. So long as we are in mission work we shall find it necessary to assist in the training of national leaders. There is no school where we could get more recognition or better service. A Christian spirit predominates and the schoarship is high.

This chapter is meant to give the reader a general idea of the specific work we have to carry on abroad. Sometimes folk ask, "What is our work? What do we have to do?" If the United Brethren Church should discontinue its missionary activities every one of the causes and institutions mentioned would suffer, some would naturally die. They could not go on without our assistance. If we do not carry them on nobody will and the territory will be without the gospel except for the efforts which the national church will be able to make. She will remain strong and aggressive if we continue as her faith-

ful ally in the cause. Does the church want to see the people of these sections go back to their former habits and life? If not she must continue to furnish the salt which will save the community.

CHAPTER IV

IMPERATIVE NEEDS

"Behold, I have set before thee an open door."

We come now to consider needs which are imperative and urgent. They are imperative because we cannot evade them. They are a part of the compulsory demands which success makes upon the successful. If a man's business grows he is put to the expense of enlarging his store and equipment or surrendering his opportunity to expand. So with missions—we must either meet the situation or make up our minds to lose opportunities for growth and service. The needs are urgent because they should be met now. The work on the field has reached the stage where advance is impossible until reenforcements are provided. When the real work of the Kingdom is stopped because supplies are not forthcoming from a church which has abundance the situation becomes urgent and should be changed immediately.

Baguio

The city of Baguio is growing in numbers and importance every year. "It is becoming one of the important student centers of the Islands," writes Reverend Witmer. "Trinidad Farm School, which is located here, has an enrollment this year of four hundred and fifty students. Eighty of these are from Kalinga. Work in connection with this school is of great importance.

Reverend Witmer and School Children

These boys go back to their homes after finishing their course and become leaders in their communities."

Our work here touches the whole Philippines. During the summer months people from all over these Islands come here for their vacation. Some of the missionaries and more of the American school teachers do not have the opportunity to attend religious services in English except when they come to Baguio. Last season one teacher was heard to remark after the service, "That was the first time I attended church for two years." Another said, "That was the first sermon I heard in two years." Thus it seems of the utmost importance that we give these visitors the best church service possible.

The cosmopolitan character of the congregation and the community calls for a diversified program: First, many American school teachers spend the vacation months there. Other Americans are in business or government service and live there permanently. Second, many Ilocanos and English speaking Filipinos are located there. Bishop Clippinger spoke to Judge Lopez's large class of Filipino men one Sunday morning. Most of them belong to the constabulary force of the Island. Third, the Bontocs and mountain people who are native to this region must be reached also. They belong to the group classified as non-Christian tribes and are very primitive in many of their customs and habits of life.

One morning I noticed two Bontocs in the meeting of the Annual Conference, which we were holding at Baguio. After the service I went to the rear of the room where they were seated and welcomed them to our meeting. The man spoke English very well. The woman, whom I learned was his mother, could not speak English but the son acted as interpreter for any conversation we wished to carry on. He said to me, "I perceive that this is a Protestant church," and I replied, "Yes." Then he said, "I perceive that they have more light than the other church (Roman). We want you (the church) to stay until all the mountain people have the light."

I feel that I ought to spell the last word with a capital yet I do not think that he had Christ in mind. How could he for he never knew Him? What he wanted I think was knowledge, education, enlightenment. But where can we get the light in an adequate way except as we receive the Light. Think of that plea, "We want you to stay until all the mountain people have the Light." Let us interpret it that way and give him and them the best Light we know. What a challenge comes ringing and re-echoing from those Filipino mountains. I think I can hear it now.

In order to meet such a variety of needs and build up a strong religious center the Mission must have a larger staff and better equipment. A missionary family should be stationed there regularly. But our staff is so small that it is impossible to assign one family definitely to that task. He must give his time to other interests of the mission occasionally. During furlough the station is likely to be without a family except for short periods of time when those of other stations are free to give some direction to the work. Our chapel is well located but it is very small. It is a little one-room building with a small side room for a pastor's study. Think of taking care of such a variety of work with no better facilities than that. It is impossible. If we can put twelve or fifteen thousand dollars into a new building the Filipinos will do their share. Bishop Clippinger and I can think of no more strategic need in the Philippines than this appeal just presented in behalf of Baguio.

Ifugao and Kalinga

These are sub-provinces in Mountain Province. The Mission has been able the past year and a half to station one missionary, Miss Myrtle Metzger, at Kiangan, the capital of Ifugao. With the assistance of the Otterbein Guild the Board saw its way clear to authorize the purchase of a residence to house the missionary and provide facilities for our mission activities. The Love Offering of the Guild will be devoted to

On the Trail to Ifugao
Stopping to Repair the Road

this project. This will give us a good start in this region, but Kalinga remains unaided even though it is just as important.

Last May Rev. C. C. Witmer, Acting Superintendent, called attention to the unusual situation in a letter he sent to the office. "Governor Early said that one of the most pressing educational needs in Mountain Province is the opening of a high school in Lubuagan, Kalinga. He further said that he would be glad if we would do it as the government has more to do than their funds will permit. We think this is a great opportunity and should be utilized. We thought we might organize it and employ Filipino teachers under American supervision. The high school course which he recommends is the normal course which means that we would have the opportunity to train practically all the future teachers and government officials."

Church at Kiangan

In his annual report to the Board in 1926 he wrote, "Our mountain work presents one great open door of opportunity. The Roman church has realized this for some time. In a

district in which we have only five ordained men, they have seventy-two Belgian priests. Yet Governor Early has said that the mountain people prefer the Americans to lead them. This is especially true of the Kalingas. He feels sure that if we placed an American couple at Lubuagan, Kalinga, that we could win practically the whole province." Will the Church meet these claims and make possible a ringing victory in the immediate future?

Evangel Press

In another chapter the place of Christian literature in the life of the Church was stressed. In this one the need for equipment is presented. The press is located in a good building in San Fernando, the capital of La Union Province and the center of the Ilocano population. The building is large enough to allow additional equipment. A medium sized cylinder press and new type constitute our immediate needs. The "Naimbag" is issued now on two small job presses which entail a great deal of time and extra expense. If the Church saw the advantage of Christian literature on the mission field she would meet the need at once.

Staff

The work in the Philippines demands four families besides the three single women now on the staff. One family is needed to manage the Evangel Press and assist in the student work at San Fernando. Another is necessary to meet our agreement with the Directors of Union Theological Seminary to furnish one member of the faculty. The

Staff in the Philippines

work at Baguio calls for a full time missionary family. Ifugao and Kalinga call loudly. Government authorities invite our assistance in educational work among the youth of these neglected regions. A family is needed for this work. If we can man these places well for the next fifteen years, Doctor Widdoes is of the opinion that the crisis in our work will be passed and that a strong aggressive Filipino church will be ready to assume the major responsibility for all Christian work.

Harajuku Kindergarten

In Japan

Our mission work is well organized and efficiently administered. It stretches from Tokyo to Kobe and is centered largely in the big cities. Nine of our nineteen churches are in cities of half a million or more. Four others are in cities of 25,000 or over. The remaining six are in towns ranging from five to twenty thousand. I had the privilege of visiting every one of the congregations and speaking to practically all of them. Each place is served by a Japanese pastor. Most of these men have had fair training and are doing acceptable work. Some take rank with the best ministerial leaders in

Kindergarten

Japan. It was gratifying to know that out of the twenty-five best sermons selected from the pulpit discourses for 1925, two of them came from our men, Reverend Yasuda and Reverend Yabe.

The most pressing question in our mission is how to secure more adequate equipment. The pastors and people need tools with which to work. Buildings will give them more influence and add permanency to the work in the community. The present situation is as follows:

	Equipment Supplied	Equipment Needed
Tokyo		
Harajuku	Church and lot Parsonage and lot	
Shibuya	Church and lot Parsonage and lot	
Okubo	Church and lot Lot for parsonage	Parsonage
Honjo	Barracks Chapel and lot	Church and lot (funds for same at hand) Parsonage and lot
Chiba District		
Funabashi	Chapel and lot Parsonage and lot	
Noda	Chapel and lot	Parsonage and lot
Matsudo		Church and lot Parsonage and lot
Ichikawa		Chapel and lot Parsonage and lot

Church at Ichikawa

Tokaido	Equipment Supplied	Equipment Needed
Odawara		Church and lot Parsonage and lot
Numazu		Church and lot Parsonage and lot
Shizuoka	Chapel and lot	Parsonage and lot
Nagoya	Lot for church	Church Parsonage and lot
Shiga District		
Kusatsu		Church and lot Parsonage and lot
Zeze	Church and lot Lot for parsonage	Parsonage
Otsu	Lot for church	Church
Central Japan		
Kyoto First	Church and lot Parsonage and lot	
Kyoto-Rakusai	Chapel	Church and lot Parsonage and lot

Church at Matsudo

Osaka		Church and lot Parsonage and lot
Kobe	Church and lot Parsonage and lot	

The foregoing facts give you some idea of the present needs. The congregations which have no buildings are worshipping in rented Japanese houses and store rooms. I wish

you could see some of these rented quarters. They served well in the early part of the work, but if the church is to wield an effective influence permanent buildings are as essential there as in America. The total need represented in the foregoing outline is seven lots for churches and nine churches, eleven lots for parsonages and thirteen parsonage buildings.

The Japanese take an interest in their churches as well as their homes and keep them clean and in good repair. Any equipment we help them to secure will receive their personal attention and care. This list provides ample opportunity for Kingdom investments which are well worth while. If any one of them is provided it will put new hope and courage into the Japanese Church.

Osaka—It is difficult to pick out the places which need help first. In going from one to the other and surveying each field personally in company with the pastor, it was easy to believe that each one had an urgency all its own. I shall

Rev. Nakamura and Teachers, Osaka Church

attempt, however, to suggest what seems to me and to others to be the most urgent. Bishop Clippinger and I agreed that if we are going to remain in Osaka it is necessary to secure a permanent location. Osaka is rapidly becoming the Pittsburgh of the Far East. Smoke stacks, factories and commercial buildings are outlined against the horizon as you view the city from the bay. More than two million people live within its limits and environs. It is destined to become the biggest industrial center in Japan and probably in all the Far East.

We have a growing congregation which has accumulated about 7,000 yen toward a lot and building. At present they are worshipping in a rented Japanese house. It is small and unpretentious, so attracts no attention whatever in that large city. It lacks the element of permanency because tenants are requested to move occasionally. In spite of that the congregation remains together and is growing slowly. Every time it has to establish itself in another community progress is hindered. It will probably take thirty or forty thousand yen to secure the kind of a location the church needs, but we must face it with them and do our best. There are many reasons why we should remain in this great eastern metropolis. There are just as many reasons why we should help secure a permanent location and a new church building.

Matsudo—The need at Matsudo is equally urgent. While it is not as large as Osaka, yet it is the logical place to begin our work for the Chiba Ken District with its 200,000 inhabitants. The government has a horticultural college and farm adjacent to the town. Bible classes among the students are popular. The missionary, therefore, makes many contacts which help to broaden his influence and carry the Christian story to many sections of Japan. Our force is very badly handicapped because it has no permanent place of worship. The small congregation meets in a Japanese house which it rents. The building is not well adapted to religious work and leaves the impression on the people of the town that the movement

Rev. and Mrs. Sholty and Group of Workers at Matsudo

is only temporary and will soon vanish. Another reason why a church building and missionary residence should be located there is the fact that they would almost double the time of the missionary. As it is he must spend too much time going back and forth to his residence in Tokyo. A residence and adequate equipment would put him close to his work and facilitate matters greatly.

China

China is undergoing great changes. She is in the midst of a renaissance. The travail and pain of a new life are suffered in every member of her vast body. The remnants of the old order lie about in disorder and ruin, while the tender forces of the new order tediously and precariously work their way through this chaos to light and power.

The changes are accompanied by many other movements. Some are good, others are a menace to progress and good government. Anti-foreign and anti-Christian forces are hindering the missionary cause and making it difficult for the na-

Rice Time in China

tional church to press forward as it otherwise would. Lawlessness and banditry make school work uncertain and general evangelism unsafe. Parents are afraid to send their children out of the village, for fear of having them kidnapped and held for ransom. Chinese pastors are not free to travel because of these marauding bands of robbers.

In enumerating the needs in China it is necessary to take into account the present political situation. If conditions were normal our mission needs would be very numerous. While I was writing the foregoing sentence it occurred to me that perhaps things were normal. Progress is more natural to life and nations than a static position such as China occupied for centuries. What I should have said was this, "If things were static and settled as they once were in China it would not be difficult to plan a big program." But now things are different. They are changing so rapidly that it is difficult to keep pace with the times. The nation is coming to such a new discovery of itself that great changes occur as it were, over night. It is a problem to decide upon a program and to determine needs at a time like that. Men must be wise in order to do it. But even that is no excuse for not attempting big things in Kingdom building. China needs Christ and needs Him now more than any other time. Since she is changing it is tremendously important that she make the right kind of a change. It may be centuries before another opportunity like this will come again.

The first thing, therefore, for us to do is not to attempt the launching of new projects but to push up to maximum efficiency the mission institutions which are now on the field. They must be so organized and manned as to carry peak loads and to carry them well. That means that the staff must be sufficiently large to allow the institutions to function properly. Our staff is small at present. It should be larger so as to relieve some who are carrying extra burdens.

Again our institutions need additional equipment and in some instances better quarters. For a number of years they have been working on a very small appropriation. Their work was hindered and their efficiency impaired. Time and weather are cruel in their treatment of property. They rob it every season of some of its former glory. Various repairs must be made in order to keep it serviceable and looking well.

Chinese School Children

An Unevangelized Village

If the present is uncertain in China the future is not. Some day the Mission Boards are going to be able to plan for the biggest thing they ever undertook in that great empire. The doors are open now

but the weather (politically) is rough. It is not always going to be so. China will enter the family of nations eventually on equal terms and will assure religious liberty and guarantee tolerance to every faith. That will be Christianity's opportunity. In order to meet it successfully every advantage must be improved now.

Union institutions will have to be enlarged. We must be ready to meet our proportionate share. Already some are waiting for all the participants to provide their units so that they can go ahead. The Union Normal School will want us to provide our share of the enlargement program. The Union Middle School and the Union Theological College must not be delayed in their plans because we are not ready. If our boys' schools and girls' schools are to be permanently successful they must have buildings. Miller Seminary and our hospital need additional aid.

Mr. Siew and Family
(Miss Catherine Wye)

Some day the Chinese Church which is now passing through a terrible storm of persecution is going to emerge a mighty force of righteousness. Then it will sweep across China with such glory as the early Church swept over Asia and Europe. In order to be ready for the future it is necessary that we plan well for the present. We must make our best contributions in every way now so that we shall have the larger staff, better equipment and stronger national Church ready for that day.

Current Funds

The sources from which the Church secures funds for this work are the General Benevolence Budget and the W. M.

A. General Fund. The quota allowed in the general benevolence budget represents the very minimum that is needed each year for the promotion of this great cause. In order to secure this minimum the Church must raise the total amount—$850,000—for general benevolences. Whenever a local church fails to reach its full benevolence quota the Foreign Mission cause sufferers by so much. Every time this happens it brings the Board face to face with a reduction in the work because funds are not sufficient to carry it on. Every effort should be put forth, therefore, by every local church to meet its benevolence quota regularly each month.

CHAPTER V

KEEPING FAITH WITH HIM

"I am the way, the truth and the life."

"And I, if I be lifted up . . . will draw all men unto me."

The Church has given of her wealth to the cause of Christian missions in the Far East. This wealth has made possible many successful enterprises—schools, hospitals, printing plants and church buildings of one kind or another. Many of these buildings are spacious and beautiful as well as beneficent and useful. The Church gave generously of her sons and daughters for missionary work. They poured into the fields of the Far East until the forces of China, Japan and the Philippines number more than nine thousand. Of that number thirty-five represent the United Brethren Church. These tangible gifts represent the means by which the Church carries God's "unspeakable gift" to non-Christian lands.

Canton Mission Residence

The only reason the missionary has for being in the Orient is to take Christ there. Any other reason must take secondary place. It is not easy to take Him. It is the most difficult thing about the whole missionary movement. It is much easier to take

creeds, and forms, and institutions, than to take a Person like Jesus. He is so big. He makes such drastic demands. His conditions are so exacting that one hesitates to attempt the task. But let me say it again, if we have any reason for being on the mission field at all, it is to take Christ there.

What does this mean? What is included in such a purpose? Are we willing to abide by the consequences? When we raise such questions we come to the core of the whole problem. Take for instance Jesus' teaching of love, brotherhood, justice, righteousness, life, the relation of material and spiritual things. Just as soon as we begin to apply them literally—and surely that is the only way He meant them to be taken—we find they begin to revolutionize society. Now revolutions are not pleasant by any means. They disturb the old balance of things in order to institute a new order and a more just balance. They subject us to the charge of being "disturbers of the peace," "of turning the world up-side down." But we should rejoice in being privileged to share with the early apostles in suffering such reproach.

I was seated one day with a small group of Chinese Christians discussing the present situation in China. In the course of our conversation, I asked them "What can the church in America do to help you in this crisis?" They replied, "There are two things you can do: First, Assure us of your love and sympathy. We certainly need it at this time. It inspires and encourages us in the work we are trying to do. Second, Continue sending your missionaries to China. They represent the best that America has sent. We need their fellowship and help badly."

The Filipino Christians expressed the same desires. They covet our love and sympathy and the fellowship of our missionaries. The Japanese Christians gave three reasons why they desired the services of the missionaries: First, To help them in the task of evangelizing Japan. It is so big that they are overwhelmed. Second, To interpret the best in Japan to

Chinese Christians and Missionaries

other countries. Third, To keep Japan from becoming too nationalistic.

Let us pause a moment and notice the reasons given by our Chinese and Japanese friends. "They (the missionaries) represent the best America sent to the Far East." This is truly a great commendation on the noble men and women who have gone to the East to represent Christ and the Church. Suppose everything America sent to China and the Orient represented the best, what a different opinion the Orient would have of us. Unfortunately, some things (including men) got into the Orient which represented the worse side of American life.

Some of the Japanese felt that there was danger of the church becoming too nationalistic. They believe that a staff of foreign missionaries on the field will help to avoid such an attitude. They believe also that the world will suffer seriously if the Church in any country is allowed to become nationalistic. It certainly will. Europe and America gave striking evidence of that during the world war. The irony of it all, different parts of the same church praying God's blessing and His cursing upon each other in their effort to win the war.

Christianity must make that impossible in the future. It will only as it succeeds in building the Kingdom of righteousness and planting the spirit of brotherhood in the hearts of men.

Now consider the reasons given by my Chinese friends who ask for the love and sympathy of the church in America during these trying days in China. It would be easier to give them most anything else. One is inclined to become impatient with things as they now exist. If force could be used it looks as though order could be brought out of chaos in a little while. May be it could, but in the end it would be an artificial order. Any attempt to assist the sprouting bulb with a pair of pliers would be fatal. So would force to the new life which is developing in the Far East. It is not force or coercion which is needed, but a warm Christian atmosphere of love and goodwill.

Nothing makes human character blossom into a beautiful strong personality as quickly and successfully as love. Love provides the atmosphere which produces great souls. The most marvelous characters of the world have been disciples of Jesus. He, himself, was a disciple of love. If God is anything He is love. If Christ is anything He is love. If the Church would be anything it must be love. When these men asked for the love and sympathy of the Church in America they were asking for more than a mere sentiment. They wanted to see over again in the Church what the Church said she has seen in Christ.

Buddhist Priests—China

Have we the genius to furnish an atmosphere which will help

to bring these new movements in the Far East into spiritual perfection? What an unusual opportunity! What a chance for the Church in America to help the lands of China and the Far East into the sunlight of love that forever, hereafter, there will be no misunderstanding of the purpose and place of America to help save the world. My experience and observation leads me to believe that nothing will help the general plan of human progress just now quite so much as that.

Some say they will take advantage of you. I met traveling men who were of that opinion and therefore encouraged force. But what if they do take advantage. Judas took advantage of Jesus, but he found and so will others that it was ultimately to his disadvantage. We must protest, therefore, against injustice and evil wherever they are found. To sit sublimely by and let them triumph is not the mark of a Christian. On the other hand to make force the persuasive power in reconstructing the world is running counter to His method of love. Do we have sufficient faith in the final triumph of righteousness to test it out according to Jesus' plan?

Life becomes more complex as the human race moves forward. The implications of the Gospel become more complicated as Christianity spreads. The rise of national autonomy, the development of race consciousness and the progress of Christianity have contributed to our present perplexities.

Let us take the question of brotherhood for instance. It is easier to maintain perfect relations with one neighbor than with ten neighbors. It is easier to apply the brotherhood of man where the men are all of the same family. But when a hundred thousand families are involved and five races are represented, it is quite another question. If we multiply that number by a million and take into consideration all the national and tribal divisions, we complicate the question still more. When you stand amid the jostling crowds of the Orient you see it in a new light. It is so much bigger and fuller and richer than is apparent at first. But it is also much more com-

plicated. It is much more difficult to apply, and exceedingly difficult to practice. That is the rub. The consequences of following Jesus are so much more exacting than we had thought. When we discover the implications we are inclined to modify the terms but we cannot do this. Christianity has been modified too much already.

Dr. G. Stanley Jones and others are telling us that the people of India, Japan and China want Christ but they do not want our brand of Christianity. They see that there is a marked difference between the two. Let us not say that they are placing too high a standard when they demand that the disciple be more like his Master—yea, like his Master. It is not higher than Jesus set for us. Hear Him. "Be ye therefore, perfect, even as your father which is in heaven is perfect." "Be ye, therefore, merciful as your father is also merciful." We, who are His followers must be ready to accept the full implications of His gospel. The world needs a living example of its application. If we do not do it, who is there who will?

Christianity is opposed to racial superiority. There is no such thing according to Christ's teaching. If there is it is in favor of the Jews. "It is impossible to believe," said Robert E. Speer, "that men and races were created or were born with an instinctive prejudice against one another."

You do not find the word humanity among the early philosophers. "The idea of mankind as one family, as the children of one God, is an idea of Christian growth." There must be a sense of brotherhood among nations and races as well as among individuals. It must be inculcated upon our minds and hearts until we become living witnesses of its practicality.

One of the charges which the enemies made against the early church was that Jesus took a bunch of nobodies and told them they were sons of God and tried to make somebodies out of them. Doctor Poole of London said, "Since Jesus came into the world everybody is somebody." This idea has taken

hold of the Orient. It is partly responsible for the present unrest. Since it is part of the great Christian truth, we as followers of the Christ must stand by it. Are we willing to abide the consequences and follow Him to the end?

Rice Field

The economic condition of millions in the Far East is deplorable. It is indescribable to the average American audience. Poverty stalks about like a giant ghost seeking whom he may devour. Many of these poor creatures mortgage their bodies for a bowl of rice. President Butterfield, in speaking of the country church in China says, "I do not see how it is possible to expect a vigorous, aggressive, working country church in a region where the average income of the working farmer and his family is not over $35 or $40 a year." For the vast multitudes there are no luxuries because there are no comforts.

Perhaps this clipping from a trade journal announcing the advantages of a certain industry in China will give a better idea. It will at least show how the poor are being exploited.

"The working hours are from 5:30 A.M. to 5:30 P.M., and from 5:30 P.M. to 5:30 A.M. No meals are supplied by the factory. It will be seen that the company is in an exceptionally favorable position, with an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe; it is not surprising that their annual profits have exceeded their total capital on at least three occasions."

Think of the men! Think of the women and children in such industries! What must their physical condition be? Christ is surely in the mills and factories where such human suffering exists. He is on their farms and by their highways. If He had compassion on the women who followed Him to the cross, He surely would have compassion upon the women and children of the Orient. They tell us that the introduction of western trade, commerce and industry have helped matters. They have, but they have been a source of injustice also.

Chinese Children

A friend of mine said one day. "Christ is ever evading me. I can never get up to Him." I said, "What do you mean? I cannot understand you." "Well," he said, "It is like this. Just as soon as I make some new discovery of Christ which I think ought to bring Him nearer to me, and it does, I find in my discovery that He is much greater than I thought Him to be. Hence, He is ever beyond me."

I found this surprisingly true in the Orient. Jesus put a new and bigger content into every Christian conception which I had. I watched Him as He actually lived the implications of His own gospel out

"In haunts of wretchedness and need,
On shadowed thresholds dark with fear,"

and I got such an idea of the magnificence and greatness of Jesus, the world's Savior, as I never had before. He challenges us to new heights, to the sublimely beautiful and sacrificial service of love. I can see no other remedy for the world's ills, save that offered in Him.

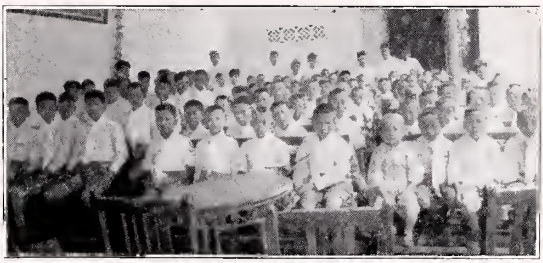
Christ is in the Orient. He was in the Orient before any missionary arrived just as He was on the road to Gaza before Philip was, and in Macedonia before Paul got there. So He was in China before Robert Morrison. He is there in the great crowds of the Far East. He is going up the trails of Ifugao in the Philippines. He is meeting with the young men in the student centers of Japan. He is standing amid the stricken centers of China with their poverty and suffering. He tramps back and forth on the narrow streets of their congested cities. He is waiting for human forces with which He can clothe Himself and reach out a helping hand to these millions as they pass down the road of life.

Christ is not only in the Orient in the form of need. He is there in the form of life. Consecrated missionaries and Christians are living examples of His love and unselfishness. A story is told of a little girl in a mission field who heard a new missionary tell about Jesus and His kindness to everybody. After he was through, she said, "I saw that man. He is up at the mission station." One of the men who has been

Mission Staff in China

on the field a long time said to me, in reference to the people to whom he has given his life, "I never think of them as Japanese. They seem to me like my own people." He expressed what every missionary feels.

When I first saw the distress, poverty and suffering, the ignorance and backwardness, the glamor and confusion, I could not understand the missionary. When I heard him speak of the wonderful people among whom he lived and worked I wondered still more and asked myself, "How is it?" One day I said, "Bishop, these missionaries must see something we have not seen yet. Otherwise I cannot understand them." They did see some things we had not seen. As we tarried among them we too began to discover the golden characters hidden all about us. Every successful soul winner must see in every man a soul with tremendous possibilities when redeemed by the Higher power.



School Boys in China

One evening away up in the mountains in the Philippines I met with a group of boys for Bible study. We were gathered in the simple little native house of one of our missionaries. She had done her best to spread the Christian message and spirit. Some of the results of her labors were manifest in the fourteen or fifteen boys who had assembled that evening. They were fine specimens of young manhood. They entertained me with a brief song service in English. Their favorite hymn was "We've a Story to Tell to the Nations." I had them sing it twice. They sang until the very sides of that nepa house vibrated with their mountain melodies. I thought I never heard anything more impressive. Can you imagine what it

will mean to those mountain tribes to have such reservoirs of truth and life released in their towns and villages as were represented in those boys.

Christ is in China. He is in Japan. He is in the Philippines. How different every land will be when He has His way. We will only begin to see the glory and matchless splendor of Him when we see Him bringing the Far East and the Far West and all the world into the kingdom of righteousness. This then is not a time to beat retreat. It is not a time to retrench. It is a time to put forth unrelenting efforts in the evangelization of the world. Jesus' last command to the early Church is good missionary propaganda. But it is more than that. It is the formula by which the world is to be saved. Will we keep faith with Him and see it through to victory?

If what I have written in the foregoing message has helped you to see our work on the foreign field and the unlimited opportunities which abound on every hand, I am happy. But if on the other hand, I have failed to make you see Him in the midst of it all, if my message has failed to make you turn to Him for renewed strength and courage; if it has failed to make you see that the proper way to spell missions is "C-H-R-I-S-T," then I wish I had not written it, for as Canon Cody has said, "What we most of all need in our churches at the present is not only interest in missions as a movement, but also interest in Christ and His evangel. . . . Not so much new interest in the non-Christian world as new interest in the gospel of Jesus Christ." If we lose sight of Him we will ultimately forget the multitude in non-Christian lands. But we will never forget them if we never lose sight of Him. Think of China! Think of Japan! Think of the whole Orient and then imagine what Christ can make out of it. Every step reveals His marvelous glory as He moves triumphantly forward in His great redemptive plan across Asia. All He needs is a faithful church and consecrated followers.

"If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to Him,
And to Him will I cleave alway.

"If Jesus Christ is a God
And the only God—I swear
I will follow Him through heaven and hell
The earth, the sea, the air."

Date Due